



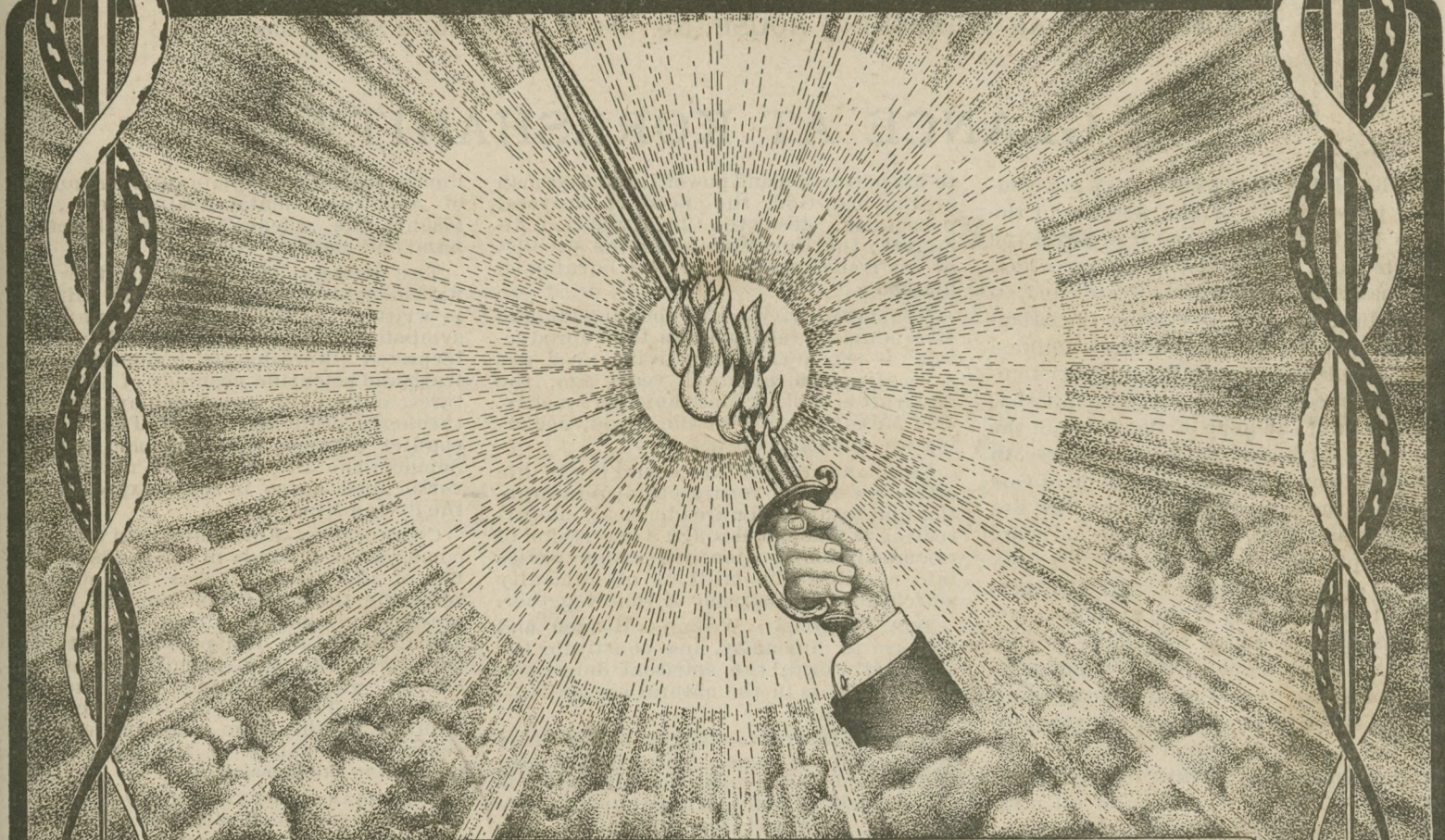
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

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It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

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. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., APRIL 12, 1901. A. K. 61.

Whole No. 436

Koreshanity's Work of World-Redemption.

A Powerful Religio-Scientific System that Progresses in the Face of the Persecution of its Enemies;
the Great Physician and Maker of Destiny.

THE KORESHAN UNITY has passed the stage of what the world might call its phase of experiment. So far as our own knowledge is concerned, there has been no time of empiricism. From the first of our effort we have known the final results of our work. The Koreshan Unity—including its Orders—is of God. It is the outcome of the Christian dispensation, as surely as the Christian dispensation was the outcome of the Jewish age. We have met the opposition of the modern system of adultery, called the Christian religion, in its persecutions; we have met the opposition of the commercial world, in its infernal competism; we have had the experience of working in conflict with the conventionalisms of the social world, and have been victorious. Koreshanity is flourishing; its field of operation is enlarging; its literature is being disseminated throughout the world, to almost every people under the sun. Its enemies are futile in their attempts to destroy us, or to defeat the purpose or injure the influence of Koreshanity.

We have been through the various phases of persecution from the newspaper world. The great dailies have maligned, and ridiculed, and snubbed us; they have agreed to ignore us, and have lied enough about us to consign them to the tortures of the ordinary orthodox hades, founded on the Spanish Inquisition; but we still flourish in the great city of Chicago, which, according to the judgment of the party of great moral

ideas,—a party which claims an honest majority of the population of this city of two millions of people,—is the wickedest city in the world. According to the leaders of the republican party, as set forth by its newspaper representatives, Chicago is the focal point of hell. We do not know, from our own experience, that these papers do not tell the truth. If what the republican papers say of the democrats, and what the democratic papers say of the republicans be true, we ought to do some work right here in Chicago;—and the point of reformation needed, is in the development of an improved moral atmosphere with the rank and file of the newspaper fraternity.

There is no power in earth to retard the progress, or to divert the course of the pure river of water of life which flows from the fountain-head of the Koreshan Science. One of the principal functions of the organic Unity of the Koreshan System, is to heal the body. We wish it to be distinctly understood, however, that the healing which the Koreshan System purposes, is not merely the ordinary restoration of the mortal structure to the common physiological state. Mortality is the common lot of the human race; men die because they are in a state of ignorance of the laws of life. The processes of healing by faith-cure, by what is called christian science, or mental science, are the result of the same force, merely a suggestion. We do not deny the power of mind over mind, or of mind over matter; we do deny,

however, that the cures performed by these methods are by the power of the Christ. We maintain also, that the function of the Christ in this age of the world, is not to perform the acts of nineteen hundred years ago. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." The things that were to be done in part, were the things which the Apostles did after the Lord's departure; and the greater works are the things now to be done.

The Lord healed the sick and restored them to their physiological state in mortality, because they were only ripe enough to receive what he then bestowed upon them. He himself had attained a higher plane of being; he was the immortal man, the only one who had attained that condition in his day. His power over the afflicted was preparatory to the work in hand at the end of the dispensation. Now is the time for the "greater works." What is that performance of use to men? It is, primarily, to heal the mortal body by changing the mortal to the immortal condition. This corruptible shall put on incorruption, and this mortal shall put on immortality. Any man who makes the statement, after reading—or as he may say, after studying—our literature, that Koresh confesses that he cannot heal the sick, either willfully lies, or shows his ignorance of the teachings of Koreshanity.

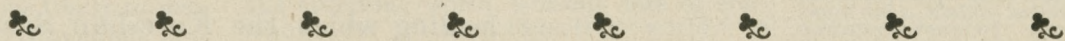
The first function of the Science of Koreshanity is to restore the race from its mortal to its immortal state. We are showing to the world that the only process of accomplishing this purpose, is to teach the world how to keep the commandments. No statement, whether found in the Bible or elsewhere, is more absolutely true than the following: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccles. xii: 13. This is in corroboration of the doctrines of the Lord Jesus and his Apostles. "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Koreshanity contends that there is no life, nor can there be until that life is brought to men through the office of the High Priest of the conjunctural order, the Priesthood that conjoins man with God. KORESH will heal the world. It will be done

through the applied science of life—the science which will transform the mortal to the immortal man.

The firstfruit of the resurrection is the manifestation of the Sons of God. The Great Physician of both soul and body will perform something more than an attempt to ape the work of 1900 years ago. The work of Koreshanity will not counterfeit the work of the Christ of the Christian dispensation. This is another age; its works will be of another character. Those systems of pretended Christianity ("christian science") and of mental science, founded in atheism, are not the firstfruits of the age. They are merely reflexes of the true system of immortality to come in the flesh. Koreshanity will restore the race to its immortal state, not by christian science, nor by mental science, nor through Dowie's processes of pretended faith-cure, but by the enforcement of the laws of life.

Immortal men in the flesh, right here in this world, will constitute the fruit of the age. To bring immortality into the world from the mortal humanity, is not the only purpose of Koreshanity. The field of Koreshan operations is the universe; the basis of that field being the earth itself. The equitable adjustment of all human conditions, as dependent upon the perfection of the firstfruits of the age, is the further function of Koreshanity, which alone holds the key to the establishment of organic order. The knowledge of the laws of the structure and functions of the alchemico-organic (physical) universe, gives to Koreshanity the power of laying the foundations of the Temple of God in humanity, and of the emplacement of its superstructure. "The needed reform" in society can only come through another baptism, ten thousandfold greater than the one that marked the inauguration of the Piscatorial dispensation. God will baptize the world anew; he will perform this through his appointed Messenger, the Messenger of the Covenant, whose office it is to lay the foundation of the Temple and to build it.

If men would read and study the Koreshan literature with profit, they must get their eyes and ears open. They cannot read blindly, and profit by the effort. Koreshanity is the profoundest thing in the world today. It holds the keys to the solution of the problems of life; it is God appointed, and will effectually perform the service for which it is created, and the work whereunto it is sent.



The new age will be inaugurated by a *baptism of fire* (divine love), through which will be insured man's transformation from the present sensual and animal life to one of unselfishness, which must characterize those who comprise the membership of the new and divine Order.

Love of the neighbor, applied to the economics of government, must inevitably reduce the form of government to a commonwealth, or a community of interests.

By the science of any given department of active life, we mean the knowledge of the principles and laws inherent in, and governing the domain in question,

Imperial Edict of the Pre-Eminent.

Remarkable Document Read by Victoria Gratia, Pre-Eminent of the Koreshan Unity, at the Semi-Annual Festival of the Koreshans, April 10, 1901.

WE ARE CELEBRATING our semi-annual Festival. While the day is marked as the anniversary of the birth of your authorized Sovereign, its purpose as a day of festivity is to contribute to the pleasures of her people. It is too early in the history and development of orders in our body, to make of this day all that it is intended to enact as a day of special glorification. It is one of the times set apart in which appointments and promotions are to be made, and, if necessary, when members may be humiliated, and unworthy officials degraded. It is to be hoped, however, that our people are so imbued with the importance of our relations to the humanity we are here to redeem, that no one will be so unfortunate as to incur the displeasure of the high functions of our Institutions, and to compel the enforcement of the principles of excommunication from the exercise of an office to which any has been appointed and elected.

It is ordained as a special function of today's exercises, that a new Order be instituted; an Order in which certain qualifications for advancement in degrees of the various Orders may be facilitated. You know that our body is composed of distinctive Orders, as have already been defined in our Constitution, and with which you are somewhat familiar. Upon a thorough organization of the Koreshan System, every Order will have its degrees specifically defined, indicating practical stages of progress in the attainment of the laws and operations of life. Our work must be a practical one; so distinctively practical as to distinguish us from all other bodies of people. We are to be "a peculiar people." Nothing could so constitute us "a peculiar people," as that we are found to carry out in practical application the theories of life which we have enunciated, and to which we subscribe.

We embrace this occasion to execute the creation of an Order into which applicants may be admitted who have reached the point wherein they renounce certain ties which have heretofore enslaved them, and to which they avow their purpose not to be further enthralled. The power of our Institutions must reside in the application of our laws. The classification now in consideration, will include such as will subscribe to certain conditions. This endorsement must be without reserve, and with a full regard to all its consequences. It will be denominated, The Order of the Golden Bowl. It will be held in special reverence, composed of males and females endowed with rights, privileges, and considerations beyond those of the ordinary members of the body. It is from this fountain of Living Oil that the great Master must imbibe, that he may possess the

potential prerequisites for the flame of conflagration that is to rejuvenate the race.

The entrance to this Order shall be governed by two Guards, whose office shall be to record the career of any who shall have entered the Court of Effort—the entrance Court to this Order. The construction of the Temple of the Living God is a work assigned to the Koreshan System of science, and in order to make it a fit place for the habitation of Deity, its construction must comprise the work of the highest art. God cannot dwell in an impure temple; and before he can take up his abode with and in men, his House must be purified for the occasion. Hence, under the Master's direction, we are to prepare for Him his glorious tenement. In many respects, the building of the House of God is like Masonry. Modern Masonry is the condition into which the archaic Masonry had its decline. Modern Masonry is not merely the result of the establishment of an order in connection with the building of Solomon's temple, but a declension of the Order of Melchizedek into the mere *form* of a human brotherhood. Masonry is from everlasting to everlasting. The genuine Masonry of today can only be found in the Universology of Koreshanity. Its office is the construction of the House and Habitation of Deity.

It is written, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." It is important, then, to attain the righteousness of Deity. There can be no more fitting time than this, our semi-annual Festival, to renew our pledges for a greater effort to apply our principles to practical life.

Any person may enter the Court of Effort who has acknowledged the true office of the Messenger of the Covenant, and is free from the habit and practice of profanity, the use of tobacco in any form, the use of beer, wine, and all other intoxicants as beverages. No person can enter the Court of Effort, who is not imbued with the spirit of religion as defined by Koreshanity. After a mature deliberation, and a decision founded upon such deliberation, any one may take the vow of this Court. The vow is: "I am prepared to accept the conditions which this step to the Court of Effort imposes, and hereby express my determination to present myself as a candidate for such honor. Upon my honor, and having in mind the great importance of the step I am to take, I offer myself, unworthy."

The first step in the Court of Effort is the relinquishment of personal liberty. There can be no liberty which is not the liberty of the entire body. We cannot coöperate as a Unity, until unity is established. Hence the necessity for the unit of liberty pervading the organic function of the body as a whole. It will be remembered

that the Court of Effort is but one step toward the Order of the Golden Bowl. It is not the Order, but a Court of the Order. In this Court there can be no personal ownership of the funds of the Community. Every person having left the world and entered the Community, belongs—with all he or she may possess, wholly and exclusively to the Unity. Everything privately possessed is the property of the whole, not the property of the individual. This does not imply that there may not be individual and exclusive use of all the things of individual and personal necessity, such as wearing apparel, rooms, furniture, etc. These may be provided first as to necessity, second as to comfort, and then as to luxury when as a body we have attained affluence.

Every department of the educational and industrial activities of the Unity shall have an Official Board for the regulation of furloughs and leave-of-absence from the regular duties of the member. Every leave-of-absence shall come from the request of the member to the Superintendent of the department, who shall decide according to the necessities of the occasion and to the merits of the request. When the request is granted, it shall be signed by the Superintendent, when it shall pass to the next in authority for endorsement, then in an orderly way to the head of the department. By this is meant, through every successive subordinate. If the Superintendent rejects the request, an appeal may be had to a body of three members of the department, who shall have been previously appointed and assigned to this duty. This shall include the Superintendent, and two of the Board shall decide the case. In the absence of the Superintendent, any one of the three can grant the permit of the applicant for absence. In order to regulate the absence of official members of the body, it shall be provided that each official member shall be subordinate to a number of officials in a Board of officials, any member of which may endorse a request of any member of the Board to be absent otherwise than on the regular duties of the office.

It is not the purpose to make of this Court of entrance so much an object of restraint from essential freedom, as to make the individual a specially recognized part of the body as a whole. The Order of the Golden Bowl provides a number of sacrifices, among which is the sacrifice of the family love and claim. No one can enter this Order without the sacrifice of all the family ties. No person can enter the Order of the Golden Bowl except through this Court.

We shall, from this day, reorganize the Concilium. From this reorganization there shall be a business Board appointed, which shall meet every day at a time specified by this Board, to discuss the business propositions of the hour, the conditions of the business, and plans of operation. This business Board shall include the Pre-Eminent of the Koreshan Unity, though she shall not be obligated to be present except at her own

option. The Pre-Eminent of the Koreshan Unity shall not be the President of this Board.

We are a communistic and coöperative body. The ego is the least part of this Institution; and with a well-defined conception of communism, the use of the I will be excluded, where relation is had to the uses of the body. We own our property in common. We, not I, perform the offices of the Community. It is *our* Institution, not *mine*, and we will conduct ourselves accordingly. Your Pre-Eminent will, at an early date, call a special meeting for the purpose of enacting the functions herein set forth.

You have been educated into the laws of organic unity, and can at least appreciate somewhat the necessity for military or disciplinary regulation. In our Order, we have called this the Disciplinary System. It is not merely the regulation of this present little group, but a preparation for the coming influx which cannot be managed but by strict attention to the details of discipline.

It is a well-understood law of our Unity, that the property of the Unity, whatsoever we may possess, does not belong to the individual, but to the whole; therefore no person has the right to say, when going out of the Community, what things or substance previously owned shall be withdrawn from the organization. For this reason it shall be understood, that all persons bringing tools or instruments into the Unity, loses individual and personal ownership of such property. All mechanics while in the Institution may have the care and use of tools, instruments, and paraphernalia belonging to the department of their uses; they do not personally own anything. A person cannot belong to the Unity who does not subscribe to this provision of the Order. It will, therefore, become necessary to appoint a Board to look after departing members, so that hereafter no person can leave the Institution with property that does not belong to him, or her, as the case may be. Such inspection cannot harm the innocent, and the guilty should be made to suffer the penalty of dishonesty. These things may seem of minor importance, but when we consider that there is to be an organic Imperialism before the final kingdom is established, the reason will be obvious for the enforcement of these details.

There can be no question of the greatness of Koreshanity, and the power it will exert throughout the world. There is no doubt of its final and sure success. It will be financially successful long before the Master's personal work is completed; therefore, let our body not only live in the conviction of our great success on commercial lines, but devote our energies to the accomplishment of that achievement. The sacrifices made, the privations endured, and the hardships to which we have subjected ourselves for the Kingdom's sake, will not go unrewarded.

We know that the end is here; that Koreshanity is the fruit of the dispensation; and that for which we strive will meet its fruition in the perfect fulness of time, which we will hasten to its conclusion. God, in whom we trust, speed the hour of our triumph, the day of our glorification, and the establishment of his Kingdom! He will speedily show to the world the glory of his reconstructed Temple. May we become perfect in our Unity, that the world may pass through its chaos into the uses of its cosmos.

We have entered together, for weal or woe, for joy or sorrow, upon the work of the age-ending consummation. Koreshanity fulfils the expectation of the ages. The inauguration of our bond of fellowship is the creation of that Brotherhood of which the world has dreamed, but which can only mature its fulfilment in the new birth, the resurrection of the dead. There is no hope of fraternal evolution but in the rejuvenation of

the soul itself. Men may prate of the Fatherhood of God and the brotherhood of man, and cry peace, peace, when war is in the heart; but there can be no fellowship of love in the mass until the vidual heart is made alive with the glow of desire for the Glory of God and the uses of men, from the very Fountain of Life itself. Man will walk uprightly when he loves the light. He cannot walk justly, conscientiously, only as the spirit of illumination through the rational faculties guides his footsteps; hence the necessity for the genuine Light of Science, the Guiding Star which directs our pathway to the field of our glorification. We rejoice in that together we have endured hardships, privations, and fellowships. We rejoice that we have been subject to persecutions, and that these persecutions have helped to cement the bond of unity and fellowship which actuates our body, and which is a guarantee of its everlasting perpetuity. We have suffered as one; we will triumph and rejoice together.

The Functions of the Anthropostic Seed and Sun.

Essential Unity of the Divine Ego in Humanity; Interdependence of God and Man; the Cellular Cosmogony; the Great Atonement and the Elixir of Life.

BERTHALDINE, MATRONA.

MAN, THE SUPREME increate being of the universe, is primarily and essentially *one*, the unique, perfect expression of the supreme Ego. This One, the universe incubated, is the involution of universal being, in whom all fulness dwells, the biune Ego—Father-Mother of all being. This Unit unfolds during a given cycle for the reproduction of his kind from the implantation of himself. In this evolutionary process, this Unit of being precipitates—as does all developing seed—elements which will in time become the basis or soil from which to develop by later implantations of seed, future reproductions of kind with which to unify or identify himself, thus perpetuating his eternal life. These precipitations from the Man of God, because precipitated from God's Manhood, are called men in the hells where they dwell, by virtue of being the basis, the quality of soil from which divine or true manhood is re-created.

The perfect fruition of universal creative function, man—the image and likeness of Deity, is an unknown product at the present time. At the termination of the Jewish era and of the cycle of Mazzaroth, the God-Man, the High Priest and Seed of his order, was manifest. He was planted in prepared soil—men from beneath, denominated by Jehovah, the children of the devil. All who constituted receptive soil at the beginning of our era, the time of planting, are now—at the end of the age, the time of harvesting—in anticipation of being quickened to newness of life, and “caught up” or highly exalted, to be born from above as reproductions of that planting. It requires all the absorbing energies from above, the energies of the sun, wind, and rain, to

ripen the harvests which the earth puts forth from beneath. Without that focalization of the energies of each domain called its sun, or source of being, all the potencies of the earth beneath would remain forever latent.

A brief study of the science of the laws of the universe, as revealed by the cosmogony of the physical universe, would satisfy any rational mind of the truth of the interdependence of all things, not excepting God and man. God, the focalization of all ascending mental energies, is related to all things under (beneath) him, as the primary creative spirit of their Creator and preserver—his holy Seed. God holds the same relation to the world of men, in the intellectual and affectional domain of existence, as does the physical sun to the world of matter.

Only that quality of being can be legitimately called Man, which has attained dominion—through obedience—to the laws of divine being, over all the forces generated by the universal substance. The legitimate purpose of universal existence is to honor and glorify Man, its Creator and preserver—the embodied fulness of the Godhead. No being is now manifest who has attained to this completeness.

A great cloud of witnesses, the Church Militant and the Church Triumphant, attest the records of prophets and Apostles, which reveal the Man, Christ Jesus, as the fulfilment of the law of divine being. In Him creative potency attained its destiny of perfect self-expression. This Man therefore has been highly exalted and given a name above every name—the name Jehovah Jesus. This apex of Deity, in unity with the apex of

humanity, is the at-one-ment. In Him, the unity of God and man, we see perfect spirit becoming perfect matter, and perfect matter being transmuted to the energies of perfect mind. He was the manifestation of the applied science of divine being, a revelation of absolute equity, of love fulfilling the law.

The present evil world practically ignores the right of universal dominion, attained to by the Lord Jesus. Hydra-headed evils dominate every sphere of human activity. The science of the law and the love of its Godly origin are banished from the minds of men, and their thoughts on all lines are almost universally antichristian. Antichristian humanity is illegitimately called men, and legitimately called children of the devil. Being mortal—body, soul, and spirit, they are devils in hades. In the dominions of Pluto, they form a plutocracy. In the darkness of their ignorance, they make gods of the treasures of the under world, corruptible riches which serve only to induce their own moral corruption, produce their physical rottenness, and reduce them to chaos, and make truth an occult mystery.

Out of this formless world of unorganized masses, ascend the energies which awaken the God in man. In one man, the Day Star of Hope, he arises. As a Seer, he perceives that the harvest of the Vine of the earth is ripe, and becomes its husbandman, the treader of the wine-press, making of the blood of grapes the pure river of the water of life, the Elixir with power to transform mortality to immortality, and corruptibility to incorruption. This Elixir is the restorer of the lost divine manhood—God's image and likeness. It is the science of the laws of the being of the only begotten Son of God, the Unit of universal being, an increate, integral Man.

Jesus the Messiah manifested to mortals the immortality of Godliness, displaying its dominion over all the forces of life and death. He taught mortals the hitherto "occult mysteries," "the secret doctrine," the

doctrine of intelligently controlling all the secreted or hidden forces of his being, and so polarizing them in his Deific mind that the light of truth directed all his steps in obedience to the law of love. This obedience destroyed the sting of death, and gave to Life the victory.

Mortality has yielded its soil to the energies of this supremely divine immortal life, for the cycle of its reproduction; from it has been brought forth the fruit of the tree of the knowledge of good and evil, and the Tree of Life. All who would become as Gods, knowing good and evil, must appropriate the fruit of the tree of the knowledge of good and evil. From those who do appropriate it, will men be raised up in the form of godliness, into whom the Gods will breathe the breath of their lives, making of them their image and likeness.

The mortal bipeds called by mortals, men and women, are but the graves of men. They are constituents of the wilderness of sin, in which the Gods perpetuate that knowledge of good and evil which gives them their discriminating control of all things according to their pleasure. When Canaan is reached—the body of their resurrection in divine image and likeness—the wilderness state becomes as a forgotten shade in which they rested from their work; for the God-Men sleep, and while they sleep the devil works.

We who had begotten in us the living hope by the Spirit of the Lord Jesus—the living hope that we should know him and the power of his resurrection, hear the rattling "in the valley of dry bones," and know that the whole house of Israel is awakened and assembling in Mt. Zion, to sing again the song of Moses and the Lamb. The Horse and his Rider will be cast into the sea of multitudes, peoples, nations, and tongues. The sea will give up its dead; the dead in Christ will rise first, and the dead in trespasses and sins will be as ashes under their saintly feet. The Gods will walk in earth with men, as their image and likeness, and the whole creation will rejoice under the touch of their life-giving radiations.

The Crime of Usurpation of Power.

A Review of European History; the Claim of Absolute Monarchs to Divine Right to Rule; the Holy Alliance and its Work; the Purpose of Corrupt Governments.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE FOLLOWING UTTERANCES of the so called Holy Alliance, formed in 1815, between the emperors of Russia and Austria, and the king of Prussia, are taken from Daniel Webster's great speech on the Greek Revolution. "In 1821, they say 'that useful and necessary changes in legislation and administration ought only to emanate from the free will and intelligent conviction of those whom God has rendered responsible for power. * * * That the powers had an undoubted right to take a hostile attitude in regard to those states in which the overthrow of the governments may operate as an example.'"

We quote the following from a conversation of the Russian emperor, reported by M. de Chateaubriand, in a speech in the French chamber of deputies: "It was for me first to show myself convinced of the principles upon which I founded the Alliance; an occasion offered itself in Greece. Nothing certainly could occur more for my interests, for the interests of my people; nothing more acceptable to my country than a religious war in

Turkey. But I have thought I perceived in the troubles in the Morea the signs of revolution, and have held back."

The "unspeakable Turk" has camped for six centuries in the heart of the eastern hemisphere, waging war much of the time with the surrounding nations, robbing and plundering, and often slaughtering by wholesale the unfortunate peoples who fall under his ruthless sway. Having attained in the meantime the status of an established government, and become one of those whom, according to this Holy Alliance, "God has made responsible for power," and using that supposably God-given power, not to furnish "useful and necessary changes of legislation and administration," but to plunder and destroy his hapless subjects, his fellow God-appointed guardians of the human race fold their arms and serenely look on, lest forsooth—if they should interfere to stop the robbery, and bloodshed, and murder—this colossal power of lust, and luxury, and plunder, and murder, miscalled a regular govern-

ment, should be overturned, and an example furnished that might render their own hold on power over their fellow men less secure.

If God holds these men responsible for power, he must have given it to them. What evidence do such holders of absolute power give to satisfy the world that it was a God of justice who bestowed upon them the power they thus fail to use for the good of their fellow men? When the blood of the first murdered victim fell to the ground, and God called Cain to account for it, he began excusing himself on the plea that he was not his brother's keeper; but these professed, God-appointed keepers (real robbers and murderers of their hapless fellows) imagine that they are guiltless since, if they used their power, which they insist is God-given, to save and prevent murder, it would be endangered.

When these absolute monarchs (would-be guardians of the human race, from whom only—self-prompted—should come all the blessings men need) find a poor people struggling to maintain their liberties, whose overthrow is not likely to furnish an example dangerous to absolute government, these God-appointed dispensers of power do not hesitate to put forth their greedy hands to overthrow established governments and divide the spoil among themselves, as in the cases of Poland and Finland, the liberties of the latter of which Russia is now taking away, thus reducing its unfortunate citizens to the dead level of the poverty of Russian peasants. These peasants are sometimes, especially in the case of short crops, so mercilessly robbed by Russian tax-gatherers that their very seed grain is taken from them; and as a result, thou-

sands starve to death, simply that these God-appointed rulers of men may carry on destructive wars, live in nameless luxury, and when they die be buried in golden coffins—as in the case of the last heir apparent to the Russian crown.

Where the evidence exists that God appoints these absolute, world robbers as agents for dispensing his bounty to men, it would be interesting to know. It is not found in any record He has given to the world. In the only government He ever established for men, they were not included. It was only when God's people rebelled against his government and would not have it, that he suffered them to become subject to kings, for their correction, warning them in advance of the robbery of their substance, and the personal abuse and oppression to which their desired kings would subject them.

The wise man says: "For the transgression of a land many are the princes thereof." How many "useful and necessary changes in legislation and administration" could be expected "to emanate from the free will and intelligent conviction" of that vast number of sovereigns of the Stewart type of Charles the second of England, who care for nothing except to get money enough out of their oppressed subjects to gratify their own depraved tastes, vicious appetites, and passions, or to carry on murderous and destructive wars, as Frederick of Prussia said he did, to make themselves talked about? It must be that it is the god who has the power of death, that is, the god of this world (age), the devil, and not the God of justice, who gives to kings such power to harm their fellow men.

In the Editorial Perspective.

THE EDITOR.

THE GREATNESS OF A HERO depends upon his power to reach the innermost heart of the world, and touch the finer sensibilities and sympathies of the human race, with his character and his deeds. A hero would be nothing if he were not the center of a great field of activity, the prominent and central figure of some great crisis, where conflicting forces find their poles in the victor and the vanquished. If there were no such thing as mental polarity there could be no heroes; if individual minds were independent of the great world of mentality, no man could ascend to the state and place where he could touch the powers of Destiny and become honored by a nation, by a race, or by the world. Men who have lived longest in the memory of man, have risen above the people of a single nation in their conceptions, above races in their loves; they are men who perform deeds in the interest of the entire world of humanity. The man and the opportunity appear together; it may be in the saving of a life from imminent danger in fire or flood—such men may be heroes in a single community. National heroes achieve great things for single nations in crises which are confined to certain peoples; they are honored for a few centuries, and their memory becomes a mere record of history, and not of feeling. But world-heroes write their names indelibly upon human hearts, because they perform great works in the world of mind and soul. Martyrs impulse men to move along given lines; and the character of their influence is contingent upon the character and dimensions of the sphere in which they have become factors of progress. The world's greatest heroes are religious characters. Mythological characters were living men, and their deeds have been written in the language of universal symbolism, because their work had to do with the

progress of life itself; they expressed great principles, comprehended great laws, and performed the works of the Gods. A hero is seen in his greatness when he is understood; a hero is greater than his clothing of imagery. No false conception of truth is adequate to measure the greatness and the glory of the personality of the Martyr of the Cross, whose power has swept the world for nineteen centuries. Heroes are ideal men, men whose memory is revered, and to whom homage is paid. They are embodiments of great forces, the resurrection of great powers. There is nothing in the world of conception that does not become real and tangible in time; there is not a thought that may not stand out in relief in material pediment. Deity himself, by virtue of religious momentum in the mind of humanity, becomes tangible in his own personality, and becomes a Hero in fact, in accordance with the meaning of his name—Eloah. The greatest hero is God—the tangible Man who has power to vibrate, through intense mental activity and desire, the very soul of man, in the *highest octave*; and whose influence may extend to all planes of the human world through impulses of successive notes of the scale of universal harmony.

Archeologists have done a great deal in the way of proving the authenticity and antiquity of the books of the Bible. The finding of the tombs of Abraham and a number of the prophets; the discovery in Egypt of the slavery of the Israelites; the excavations of hieroglyphics from the ruins of old Babylon; the testimony of tablets in tombs and temples; and other evidences too numerous to be considered thoroughly in one embodiment, demonstrate the fact that the Bible was written by men who lived amid the scenes which they described.

But it is not enough to merely prove that the Bible is comprised of ancient books—its truth must be demonstrated. However, the fact that the Scriptures have existed for thousands of years, and have come down to us safely through the storms of history, in which thousands of other works have been destroyed, suggests that the great factors of destiny have preserved the ancient Scriptures. This may be said of all other sacred books of the world—they all express truth in different degrees; but the Hebrew and Christian Scriptures have come down to us through the central line of divine progress—in the line of the actual facts of divine manifestations and activity. All evidences of the truth of the Bible may be considered as important; ancient tablets and inscriptions may contain proof that the Bible is of ancient origin; but such facts are in themselves insignificant when compared with the evidences discovered by the Founder of Koreshanity thirty years ago—the overwhelming testimony of the physical cosmos, in its form and functions, and in its laws. The principles of Koreshan Alchemy demonstrate the truth of the teachings of the Bible concerning the laws of life; and the Cosmogony of Koreshanity proves beyond a doubt that both the astronomy and theology of the Bible were not only essentially true in ancient times, but are absolutely true today—in the boasted scientific age of the world!

Under the heading of "The World's Greatest Revolution," the editor of the *Cosmopolitan* looks forward to a radical change in the conduct of human affairs, as a result of the sweeping power of the trusts. He observes that the three great houses of Rothschild, Rockefeller, and Morgan, representing an aggregate capital of over \$3,000,000,000, constitute a world-power which exceeds even that of Russia. The trusts have assumed control of the world's labor and its products; they have captured the very foundations of wealth; and there is little power in the nations that is not derived directly or indirectly from the kings of the financial world. The trusts have reduced the management of industry and commerce to a system. "They have solved the problem of production," says the *Cosmopolitan*. "Will they now apply themselves to the greater and vastly more complex problem of distribution?" It is with the hope that they will, that the editor announces a bloodless revolution; that the great powers of industrial and commercial despotism will become great philanthropic factors of world-transformation. We do not believe that this will be the outcome of the present tendency to concentration, for the simple reason that the *oppressors* of humanity cannot suddenly become the world's *saviours*. The world's greatest revolution must be the ultimate of all other revolutions of the progressive order—a revolution of conflict, the great battle of Gog and Magog. The problem of distribution must be solved scientifically; equitable distribution of wealth must be natural, in accordance with the principles and laws of universal economy. These principles and laws will be successfully applied by the Discoverer of the science of the economics of the physical cosmos.

Mental scientists have a great deal to say about concentration, the fixing of the mind upon what one has to do, for the purpose of insuring success; and mental scientists even go so far as to treat patients afflicted with lack of ability to keep the mind continuously upon given subjects and things. The intercommunication of minds makes it possible to absorb from the mental world, substances essential to power and success. Where individualism prevails, competition in its worst forms results from concentration, because competition is the outgrowth of the concentration of selfishness. Koreshanity advocates mental concentration, but it elevates the mind, purifies the motive, and advocates a wider field of application. If it is possible for one

possible that thousands of minds may so unite, through the application of the law of polarization, as to accomplish wonders. This indeed, is the secret of power—it is in the unity of purpose and harmony of action. The people of one nation may declare war against another, and the desire of the people may so unite in the general of an army as to lead their forces to victory; a mental battery is established, the power of which may be seen in the military and naval operations and successes. Concentration is essential to success of any organization. Religion is the strongest bond of unity. The greatest power the world will ever know is the power generated through the most intense mental activity and desire, in a biological battery, the supreme motive and impulse of which is the true religion, with its concentration of the forces of life, and its communism of the goods of life.

The Apostle Paul was emphatic in his declaration that if the Christ did not revive from death at the hands of his persecutors and murderers, our hope of life is in vain. Why did the Apostle make the destiny of men depend upon such an event? Because he knew that if Jesus remained in death, the substance of his body could not have been imparted to the church. With equal authority and truth, we affirm that if Jesus went away into the physical heavens, hope of redemption is in vain, because in such case the Seed of the Almighty would have remained out of the soil, and no harvest could possibly come. The great fact that Jesus has exerted a world-wide influence, is proof that he not only lived as a man, but that he did not leave the sphere of humanity; he has been in it through all the history of the Christian dispensation—in the church in all its states and conditions, from its primitive purity to its utter apostasy. No man has ever exerted an influence which extended through the centuries, who did not continue to exist in the sphere of his influence, passing down through the generations in specific lines of progress. Progression and retrogression are made possible by virtue of the fact that the life that was in embodiment in the past exists now, and will exist in the future. The popular theory of one lifetime for each man accounts for nothing but the ignorance of its advocates.

Positivism is being promulgated by a number of thinking minds, as a system of philosophy, polity, and religion. One of the greatest claims put forth for it by its advocates, is that it "blends into coherent unity, the three great forces of human life." It is rather a school of thought, not an organization; it is a theory, not a power. The very basis on which Positivism stands, precludes the possibility of its ultimate success in solving the problems of the world. It claims to be a logical system, while holding that all inquiry into causes, ancient or final, is useless and unprofitable; hence, its religious conceptions can never, in accordance with its principles, embrace a knowledge of Cause, which is the very essential and absolute source of religious impulse and power. It is a mere conception that man is a logical, practical, and religious being; and that science, economics, and religion should be united in the same field of conception and application. It is but a shadow of the true conception; its science is the perverted system extant today; its religion is without a knowable Deity, and its teachings do not embrace the exact knowledge of a single principle of human life, because principles have specifically to do with the factors and operations of Cause in the production of effects.

Suppose the scientists should be able to produce life artificially—what good would it do, since all life known is produced naturally? It is thought that such an achievement might enable the scientists to discover the secret of life. The secret of life will never be discovered by accident; if the scientist

cannot take life as it exists in all its myriads of forms, and discover the principles and laws upon which life depends, he could not discover the secret of life in a chemical formula in the production of protoplasm. The composition of an egg is known to the chemist—that is, the material composition; he may take the same proportions of so called elements and unite them; there will be the same colors, the same consistency, and the same taste—but there is *no life*, nor possibility of reproduction. Matter is but one side of the sphere of existence; life is the result of the relations and activities of spirit and matter; it is produced through form and function—there is no other way. A test tube is neither father nor mother.

A St. Louis surgeon recently opened a human skull, excavated several inches in the brain, removed diseased tissue, and relieved the patient of intense pain caused by pressure. With reference to this operation, the editor of a daily remarks that "Physicians, in time, will learn to manage the arrangements of their fellow creatures as easily as the plumber manages the pipes, boilers, and so on, in our houses." This is the popular view of the body of man; it is looked upon as a mere machine, wholly material, to be operated upon as such. Physicians see only *half* of the man, while christian scientists deny the existence of that which the physicians do see; so in the modern mind the question as to what man really is, is not settled! Man is comprised of both spirit and matter, and his life is the result of interdependence between the two. The physician has not reached the cause of disease when he observes pathological conditions, nor has he cured disease when he has removed the physiological symptoms.

A scientific writer remarks: "Perhaps the new century may hold in reserve this greatest marvel [the production of life by artificial means], which will enable the physiological chemist to assume the role of a creator." Alchemy is the light of transmutation; chemistry is the perversion of alchemy, and is obviously without the light, since it discards the prefix, which means light. However, it is significant that at the time when the great Alchemist is laying hold of the most refined sub-

stances of the universe for the purpose of creating the new order of human life, the new race of men, the chemist should struggle to produce life by artificial means—life of the lowest order of the animal kingdom! But herein we find the great contrast between Koreshan Alchemy and its antithet—modern chemistry.

The trust is a bold stroke of constructive genius; but it is inspired by a false love, and disaster impends. The trust is devoid of the principles of equity; it is a one sided system of co-operation, in which millions contribute labor and wealth without an equitable share in the products. The coming trust of righteousness will be a system of organic unity, the principles of which will cover the broad field of distribution as well as the production of wealth.

Religion is the deepest and most powerful sentiment expressed in art. The most famous productions on the modern canvas portray the life and character of the Christ; the highest form of architecture is displayed in religious temples and cathedrals; and two of the greatest musical productions of modern times are Mendelssohn's "Elijah," and Handel's "Messiah."

Nineteen hundred years ago, Jesus the Messiah sent a legion of human spirits into the swine; but in modern times, legions of spirits of swine are manifest in humanity. The human hog is visible everywhere; he has no appreciation of the pearls of truth.

Lawyers are experts in technicalities; their work is to destroy the effect of truthful testimony and pervert the spirit of the law. The extent to which they do this depends upon which side of a case they are on.

The modern trust lacks pure motives, a humane love, and a conception of the principles of communism.

The desire to grab territory has become a weakness of the powers.

The love of self is the baleful cause of baneful effects.

The mind eludes the scrutinizing materialist.

The Semi-Annual Festival of the Koreshan Unity.

Celebrated by Chicago Koreshans, April 10, 1901, in Honor of the Fifty-seventh Anniversary of the Birth of Victoria Gratia, Pre-Eminent.

APRIL 10, 1901, marks the beginning of a new period in the progress and history of Koreshanity; and this is not due merely to the fact that such an event as the Semi-Annual Festival gives impetus to the social life of the System, but that this day was characterized by special steps taken in the inauguration of a more perfect unity in the Koreshan body. New orders are established; and from henceforth there will be more rapid development of order from the chaotic conditions which are inevitable in periods of transition from the old to the new. The great purpose which Koreshanity has in view for its people, through the institution of new orders, is clearly defined in the IMPERIAL EDICT OF THE PRE-EMINENT, which appears in the first department of this issue of THE FLAMING SWORD.

Our people were pleasantly surprised at the elaborate preparations which were made for this great event. We are moving into more commodious quarters; having obtained possession of the large four-story building known as Lanyon's Opera House, in Englewood, Chicago, where a large hall has been newly fitted and furnished for lectures and services. About 150 Chicago Koreshans were greeted with these evidences of progress in our work. The new steps taken in the direction of a greater and stronger unity of Koreshans, were appropriately symbolized by the preparation of a commodious and attractive Assembly Room.

The services of the Semi-Annual Festival occupied both afternoon and evening. The most marked feature of the afternoon service was the reading of the IMPERIAL EDICT by VICTORIA GRATIA,

PRE-EMINENT, in whose honor we met to celebrate the fifty-seventh anniversary of her birth. This ceremony was very impressive, and will be long remembered by all Koreshans present. It was the Pre-Eminent's message to her people—a message of exalted, maternal love; there were manifest in her voice and countenance, majestic and maternal tenderness and solicitude for our welfare and desire for our progress.

Following the IMPERIAL EDICT was the afternoon address of KORESH, the FOUNDER OF KORESHANITY. His subject was the imperialism of Koreshanity, which involves the essence of all true liberty. The universe itself is imperialistic; there are universal harmony and equilibrium, because there is order in its functions and government. There is the star in its orbit, the planet in its path, and the sun

The Flaming Sword.

in its course; and all the activities of the cosmos depend upon a central star. The vibration at the center is the cause of all the motions of the physical world; and there can be no true liberty in society until it is organized on the basis of universal laws of order and equilibrium.

The processes of progress from chaos to cosmos were described. When food is appropriated it is first reduced to chaos through mastication; and then, through digestion, the substances enter into the organic relations of the human system. So, from the chaotic world come the elements which are to make up the great organic structure of the new religio-social order of the future. The first state of the Koreshan Society is necessarily chaotic, but from its chaos develops an orderly unity which will ultimately prevail throughout the world. The imperialism of Koreshanity is a great stumbling-block to the people of the world generally. They are afraid of imperialism; the people of the West cling to the idea of democracy—and yet they have no freedom but to serve those who stand at the head of the perverted imperialism of the money power! The importance of Koreshanity, of its revelation of the absolute truth, and of the progress of Koreshan work until it leads millions to freedom, was dwelt upon in forceful words of scientific encouragement.

The evening address of KORESH was more particularly concerning the great purpose of Koreshanity in the application of law to life, in contrast with the popular idea of salvation through faith alone. The words of Solomon were taken as a text: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Prophetic times and dates were analyzed, showing the culmination of the period of 2,300 days (years), in two personalities who have specifically to do with human destiny. The cleansing of the sanctuary was explained, and the meaning of the appearance of the tabernacle in human form in 1839 was pointed out—the purification of doctrine, followed by the purification of life through application of truth to life. This last involves the necessity of the recognition of a Pre-Eminent Head of the organic body, and implicit obedience to the authoritative disciplinarian. The coming conflagration of hundreds of thousands of personalities demands a center of influx of the energies of dematerialization; this center is necessarily feminine, because the function of the female is constructive; the Sons of God must come into manifestation through the world's greatest materializing me-

dium—a medium of the divine order. Koreshanity deals with realities. The manifest constructive Center is here; and to guard that center is to guard the Mother of the very life for which we hope and work.

The time between the afternoon and evening services was devoted to social intercourse. As we looked over the group of Koreshans, we could see faces made happy in the bonds of social unity. The social life of Koreshanity is of a very high order; it obtains from an entirely new standpoint; it must be lived to be felt and realized. Here is a body of people with the brightest hopes the world knows, at the very door of realization; and it is not a wonder that the spirit of true friendship and brotherly love prevailed. In the social events of our people, as well as in the conduct of all our affairs, there is necessarily a spirit of unselfish communism cultivated; there is every incentive and encouragement to the development of pure love of the neighbor, for the happiness of the entire body depends upon the unselfish spirit of the individual.

The Semi-Annual Festival was a day of great profit; it was an honor to be a learner of its lessons. As the years go by, Koreshans feel more and more the paternal love and care and solicitude of the Messenger of the Covenant, and the maternal tenderness of the Pre-Eminent. Without these two personalities Koreshanity would be nothing; with them, it will become to its people and to the world, the fulfilment of all human hopes of life, love, and universal peace!

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Koreshan Estimate of Religion.

Rev. E. M. Castle Replies to a Critic, and Discusses the Purpose of the Christian Dispensation.

EDITOR News:—The communication of A. J. Leonard in your issue of the 28th ult., has been brought to my attention, and I request the privilege of replying in your columns, even at this rather late date, having been absent from the city for a few weeks. Evidently the writer has misunderstood the position of Koreshanity regarding the character of genuine religion, and its differentiation of this from the ordinary conception of what constitutes religion; and has failed to perceive its opposition to all that today is called Christianity, which is an utter perversion of the primitive Christianity.

We protest against being rebuked for an opinion that we do not entertain, and suspect that the writer read no more of the report that he criticises, than the first three sentences, which he quotes; and failed to note the distinction even there indicated between religion and what men have falsely termed religion.

If it is a fact, as Mr. Leonard states, that "Christians have been working and looking for peace, brotherhood, harmony, mutual help, and all the common good, for the last 19 centuries," certainly their methods have been, to say the least, peculiar. To an impartial student of the history of the Christian era, it would

seem that they had been working to produce results the very opposite to these, and, judging by present conditions, that their efforts have been crowned with signal success. According to the record, the founder of the Christian system said that he came not to bring peace but a sword, and contemplating the culmination of Christian genius in the production of tremendous implements of destruction, we conclude that through the impulse he gave the world, this phase of his word has been fulfilled.

Koreshan science understands this, however, to be but the result in one direction, and to constitute but one factor in the operation of laws, human and divine, through which mankind shall ultimately be brought into harmony. Human genius in the direction of the invention of labor-saving machinery will finally serve the purpose of removing the ancient curse of labor from the race. But, it is hardly necessary to state, this has not yet been accomplished.

We heartily agree with Mr. Leonard that "The stress of economic forces, the pressure of competition, the growth of joint stock enterprise, and the very greed and ambition of mercantile men," are instrumental in producing God's opportunity. For he will ride even upon the storm of human passion that shall rage when the angry, dispossessed poor, and their greedy, but not more culpable, exploiters, meet for the final reckoning between "capital and labor."

The spirit of love to the neighbor practically operative, constitutes genuine religion, the bond of integral unity. To pretend to love God is one thing; to truly know and love Him, and to manifest this in the only way it can manifest, in love and service to His creatures, is another. To raise a prayer to God from the lips, while the hand is in the neighbor's pocket, is no evidence of religion. In fact, while men need pockets or purses there is no true bond of unity among them.

The genius of combination, of organization, is wonderfully developing to become at last the power of binding the race into one great social and industrial harmony. But the spirit of selfishness at present dominating the great combinations, must be cast out, and the spirit of love substituted. The world is not growing better, but a growing sentiment in favor of better conditions is manifesting, also a growing recognition of the necessity of infusing a new spirit into the truly wonderful organizations of the day, that they may serve the welfare of the many, instead of the self-aggrandizement of the few.

When men are quite willing to do right, they will be willing to forego any opportunity to do otherwise; and will agree in the establishment of a social order, the liberties, restraints, and adjustments of which will be so clearly defined, and the laws of which so justly enforced, as to

preclude the possibility of encroachment by any person, or body, upon the rights of others. And nothing less than a new revelation of God to the race, with the impulse of true religion such a revelation must give, can put such a willingness into the hearts of humanity.

Mr. Leonard says that in view of the very perplexing and difficult times in which we live, it is "not a serious reproach to any person that he, or she, cannot readily take in all the aspects of problems which are at present puzzling and vexing society." Be this as it may, the fact remains that to miss the supreme aspect, which is the religious one, constitutes a serious disability on the part of any who would deal with the subject. And whoever seriously considers the teachings of the Koreshan System, must recognize that its apostles, far from being "off their base," are not only squarely upon it, but actually have a base upon which to be; this latter fact supremely distinguishing them from the apostles of any other system, whether it be science, sociology, or religion. Respectfully,—
ELEANORE M. CASTLE, Springfield, March 26, 1901.

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The Truth of the Bible.

The Authenticity of the Scriptures Discussed by Rev. E. M. Castle, at Springfield, Mass.

At the Koreshan service in Memorial hall last evening, Rev. E. M. Castle spoke on the subject, "Is the Bible True or False? and by What Means Can We Determine This?" She said in part:

"In these sceptical days, when the assaults of infidelity, atheism, agnosticism, and the more subtle, disguised opposition of the 'higher criticism,' are undermining and weakening belief in the Bible as of divine authenticity, the critical observer cannot fail to note, even on the part of many who would champion the Bible, or at least some portion of it, the haziness of mind that exists regarding the originals of our present Scriptures, and the way in which these Scriptures have come down to us; and above all, regarding what is of even more importance,—that is, the essential qualities that must characterize a trustworthy basis from which men may determine this important question one way or the other, to their final satisfaction.

"A brief review of the question in its historical aspect may serve to remove something of this haziness. In the most favorable attitude towards the Bible, it can be regarded as the record of inspiration only in so far as it faithfully represents what prophets and apostles and evangelists wrote thousands of years ago in other languages than ours and under other circumstances. Can we reasonably conclude that the Bible of our day is substantially identical with the Scriptures of the first centuries of the Christian era, and what are the sources from which to draw such conclusion?

"If the original writings had remained, the conclusion would be simple and direct. But, it is hardly necessary to state, the original writings have long since disappeared. It may be, that being written on the common writing material of that

time, papyrus paper, they were soon worn out from use, for Jerome mentions such a library in Caesarea, partly destroyed within a century after its creation, and tells of the efforts to rescue the manuscripts from oblivion by copying them on parchment; or it may be that they perished in the persecutions which were directed not only against the persons of the early Christians, but with special vigor against their writings. In the absence of the original manuscripts what sources of information are open?

"Briefly, there are three such sources. The first is composed of what are known as Biblical "manuscripts," which term has by common consent been reserved by scholars to designate manuscript copies of the Scriptures in Hebrew and Greek. The second is composed of ancient versions, also manuscript copies, but of translations of the Bible into several languages of early Christendom, Syriac, Ethiopic, Armenian, Gothic, Egyptian, Latin, and the Septuagint version of the Old Testament; some of these translations representing the Scriptures of about 50 years after the apostles, in the lifetime of men whose fathers

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., April 21, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

and grandfathers were easily contemporaries of St. Paul and St. John.

"The third source consists of the writings of the early Christian fathers from the first to the fifth century, who were so copious in their quotations of Scripture as to give rise to the saying that if all other sources of the Bible were lost, the greater part of it could be recovered from their writings; and as the most important of these writings date from the second, third, and fourth centuries, they furnish valuable evidence that the Scriptures existed at that time, substantially the same as they are today. [Here follows a review of the history of numerous manuscripts of the early writers, showing a connected chain of transmission from the early centuries until the appearance of printed editions in the 16th century.—EDITOR SWORD.]

"But though the historical view may convince us of the unbroken line of connection between the Bible of today and that of the first century, this does not answer the question in discussion today between its devotees and its opponents. This question is whether the Bible is from God through man, and therefore true, or from man without God, in which case the probability is that it may be false. We have no reason to believe the Bible if it be not in agreement with the book of Nature,

which, beyond dispute, is the true expression of cause. If disagreement be found to exist between the Bible and the book of Nature, one is false; and as Nature is certainly true to the creator that produced it, in such case the Bible could not be true.

"But before we can know whether such disagreement exists, we must know that Nature has been correctly read. Genuine science can be nothing less than positive knowledge of the universal cosmos as a whole, without which no accurate knowledge of any of its parts, even the least, is possible. Men must demonstrate the correctness of their rendering of the book of Nature in the terms of science, before they have any proper basis from which to question the Bible. Opposition to the Bible, or to any portion of it, from the basis of the unproven assumptions that constitute so called science, is unworthy of serious consideration.

"Until the scientist demonstrates the verity of his premise, his system is one of faith, not of science. Men will disbelieve the Bible if they believe the theories of modern science; but no one claims to know that these theories are true. Therefore, conflict between those who believe in the Bible and those who believe in modern science, for no one can believe in both at the same time, is merely a more recent development of the war of creeds that has so long been waged; and which nothing less than positive knowledge can bring to a termination.

"Koreshan Science claims the possession of such positive knowledge; and that its argument from demonstrated premises is the only genuine scientific method of reaching positive conclusions regarding the forms and laws of Nature. In its scientific demonstration of the Cellular Cosmogony, it possesses an absolutely certain corroboration of the truth of the Bible. It finds its conclusions, reached by the only true scientific method, in exact agreement with the declarations of Scripture. The Bible deals philosophically and declaratively with the things of cause and effect, of origin and destiny; and Koreshan Science finds within the Bible an emphatic corroboration of everything that it has positively discovered to be true. At last the truth is established in the mouth of two witnesses, and not all the world of fallacy can avail against it.—Springfield Daily News, Apr. 1, 1901.

* * *

Logic Proves Re-embodiment.

The Logical Sequences of the Known Present are Past and Future; Conclusions Illustrated by Diagram.

Let us take, as a premise, this life we are living at the present. We all have the idea, which is really more than an idea, for it is a certainty to those who reason, (infinity on one side and a clear and sharp beginning on the other, do not go together, for evolution requires not only a chance for further progress, but a time as well, for past development), of a future. Now we have a sequence of a Future, and Present; and to be logical, and complete in our sequence, we must have a past. Now we have a future certainty, a known present, and a logical past. Let us study the following diagram:

Series A — 1 2 3
Series B — — 1 2 3
Series C — — — 1 2 3
Series D — — — — 1 2 3

Let 1 represent the past; 2 represent the

present; and 3 represent the future, in each series. A, B, C, and D are a series of lives, in sequence, but taken at random. Beginning with the Series B, we have 1, the past; 2, the present; and 3, the future.

Now 2, or the present series of B, becomes the past, or 1 of series C; and 3, the future series of B, becomes the present, or 2, of series C. To complete our sequence, we must have a future, in series C, or 3. Thus we have in series C, 1, the past; 2, the present; and 3, the future.

Now take series C. The 2, or the present, of this series, becomes the 1, or the past, of series D; and 3, the future of series C, becomes the 2, or the present, of series D; and to complete our sequence, in series D, we must have a 3, or a future. And so on indefinitely.

Reasoning backwards, beginning with the series B, we have the 2, or the present of series B, becoming the future, or 3, of series A; and the 1, or the past of series B, becomes the 2, or the present of series A. And to complete our sequence in series A, we must have a past, or 1. And so on indefinitely.—A. N. KING, in *Notes and Queries*.

* * *

The World's News.

April 3.—Clemency promised for Aguinaldo; Filipino chief takes oath of allegiance to U. S.; sudden conversion somewhat suspicious.—Boers are fighting in Natal; defeat forces under Gen. Campbell.—Russia purposes settling difficulties with China without aid of other powers.—6,000 miners idle at Terre Haute, Ind.—April 4.—U. S. authorities hold Aguinaldo on probation.—Cuban constitutional convention decides to hold secret sessions.—China refuses to sign agreement to allow Russian possession of Manchuria.—Actor W. H. Crane dies of cancer at New York.—4,000 dock laborers return to work at Marseilles, France.—April 5.—American nations to adopt uniform quarantine regulations.—Kruger affirms that perpetual peace between British and Boers can be had only on basis of independence of the Boers.—Multimillionaire Morgan appoints himself a body-guard.—Japan blocks Russia's possession of Manchuria.—The Celtic, largest ocean vessel ever built, launched at Belfast.—Report that Tolstoi is banished from Russia, is denied at Moscow.—April 6.—W. T. Stead inaugurates universal peace movement.—3,000 employes of Central Railway of New Jersey threaten to strike.—Big gun lost by Boers at Vryheid, Transvaal.—McKinley decides that Russia's possession of Manchuria will not conflict with interests of U. S.—April 7.—Startling reports that Russia has broken off diplomatic relations with China; clash impends between Russia and Japan.—Speculator Phillips forces price of corn up to 45 cents.—Herr Campe, an Austrian scientist, purposes reaching the north pole in submarine boat.—Venezuela in a rage against American asphalt trust.—Gigantic packing trust said to be under way in Chicago.—Cuban convention rejects the

Platt amendment by vote of 24 to 2.—McKinley decides on standing army of 75,000 soldiers.—Russian forces defeat 5,000 Chinese troops in battle near Kobantsy; war-cloud grows in the Orient.—St. Louis planning for the next world's fair.—Englishmen ride on first trolley car in London.—Britishers subscribe \$130,000-000 war relief fund.—April 8.—Asphalt trust causes trouble between U. S. and Venezuela.—Edison announces that he will revolutionize electricity by means of a new battery.—Glass-workers' strike in Belgium continues; involves 2,000 skilful workmen.—England purposes placing war-tax on mineral waters.—800,000 bushels of corn and wheat destroyed in St. Louis elevator.—April 9.—Industrial organizer Flint, of New York, praises the trusts.—Since beginning of American-Filipino war, insurgents have lost 25,000 killed, and over 20,000 by capture and surrender.—Dean Farrar, of London, critically ill.—Serious political riots at Laredo, Mexico.

* * *

The Flaming Sword's Exchanges.

The Open Court.—Eduard Biedermann's picture of Christ adorns, as a frontispiece, the April number. This is followed by "The Crown of Thorns; a Story of the Time of Christ," by Dr. Paul Carns. While the story is entertaining, it is not true to the spirit of the work of the Messiah; its purpose is to show that Christianity was an afterthought, originating with the Apostle Paul. International Citizenship, by Hon. C. C. Bonney, is good, as well as a number of other contributions and comments. The Open Court Publishing Company, Chicago.

Leslie's Weekly.—A double page in the current issue is devoted to Funston and some of his exploits; and a full length picture of Funston appears on the title-page. Other features are: Pictures of famous yachts of the United States; military horsemen; bird's-eye view of New York; Easter pilgrimage to Jerusalem, etc.—the whole making a very attractive number.

Suggestion.—This is a creditable contribution to the cause of suggestive therapeutics, edited by H. A. Parkyn, M. D.; published monthly. One good feature about it, is that it opposes the numerous mental science fads and "I am" delusions. \$1.00 per year. 4020 Drexel Boulevard, Chicago.

Carter's Monthly.—A Chicago monthly, devoted to club life mainly, but deals with subjects of general interest, such as history, literature, art, etc. "The Presidents" is an article, accompanied by pictures of President and Mrs. McKinley, in March number. 60 Dearborn street, Chicago.

Teacher's World.—Devoted to interests of the teacher; contains valuable suggestions, aids, and devices for imparting instruction; illustrated. \$1.00 yearly. 13 Astor Place, New York City.

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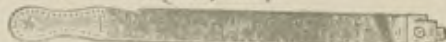
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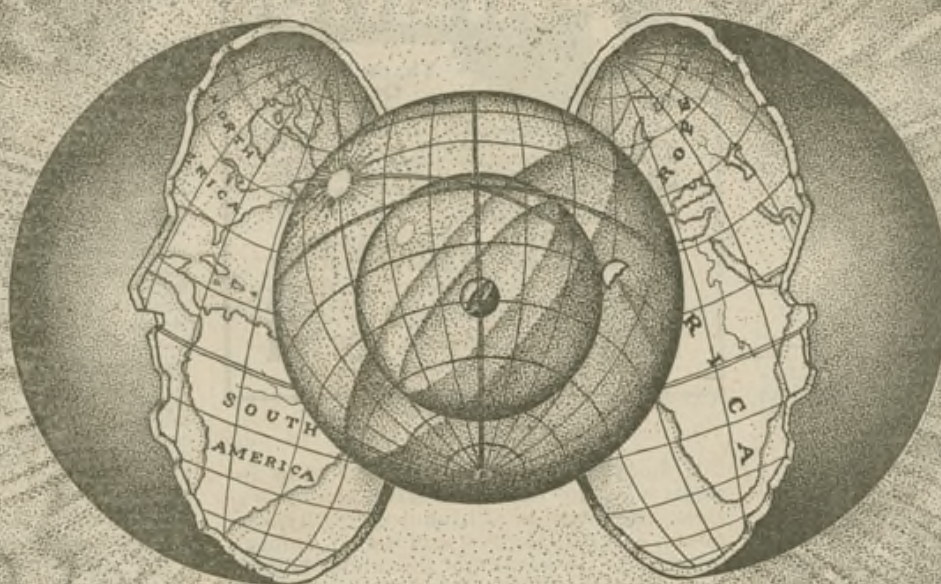
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